مَعْنَى الطَّاغُوتِ وَرُؤُوسُ أَنْوَاعِهِ

Maʿnā aṭ-Ṭāġūt wa Ruʾūs Anwāʿih

THE MEANING OF AṬ-ṬĀĠŪT AND ITS MAIN TYPES

AUTHOR:

Al-ʾImām Muḥammad ibn ʿAbd al-Wahhāb at-Tamīmiyy

رَحِمَهُ ٱللَّهُ

1115H — 1206H

SOURCE:

• *Majmūʿ Muʾallafāt aṣ-Ṣayg al-ʾImām Muḥammad ibn ʿAbd al-Wahhāb. Jamiʿatʾ al-ʾImām Muḥammad ibn Suʿūd & Maktabatʾ Ibn Taymiyyah, red. Al-ʾAnṣāriyy. vol. 1, pp. 376-378.*

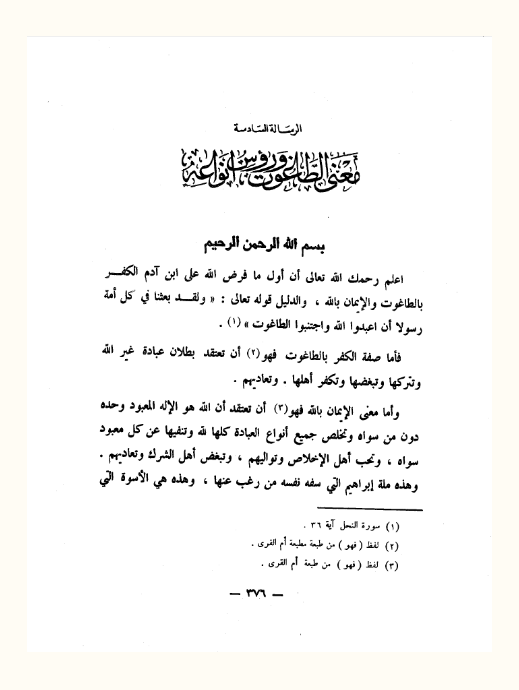
• *Ad-Durar as-Saniyyah fī al-ʾAjwibatʾ an-Najdiyyah. vol. 1, pp. 161-163.*

TRANSLATION & NOTES:

Abū ʿĀṣim al-Maġribiyy



First and last page of the primary source used in this translation:



الرسالة السادسة

معنى الطاغوت ورؤوس أنواعه

بسم الله الرحمن الرحيم

اعلم رحمك الله تعالى أن أول ما فرض الله على ابن آدم الكفر بالطاغوت والإيمان بالله ، والدليل قوله تعالى : « ولقد بعثنا في كل أمة رسولا أن اعبدوا الله واجتنبوا الطاغوت » (١) .

فأما صفة الكفر بالطاغوت فهو(٢) أن تعتقد بطلان عبادة غير الله وتتركها وتبغضها وتكفر أهلها . وتعاديهم .

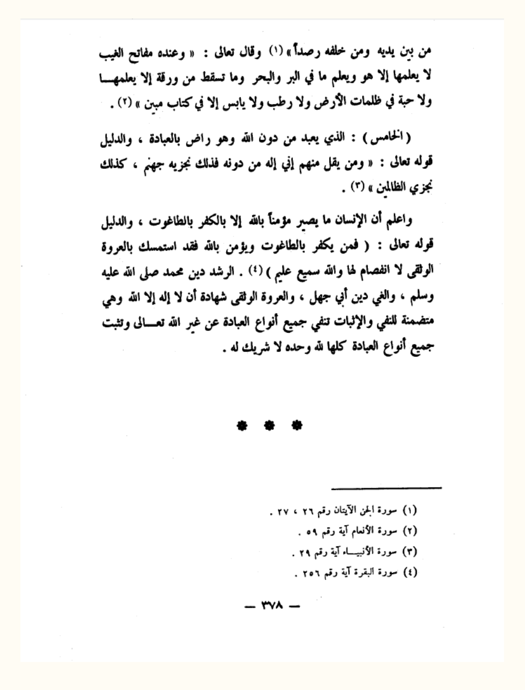
وأما معنى الإيمان بالله فهو(٣) أن تعتقد أن الله هو الإله المعبود وحده دون من سواه وتخلص جميع أنواع العبادة كلها لله وتنفيها عن كل معبود سواه ، وتحب أهل الإخلاص وتواليهم ، وتبغض أهل الشرك وتعاديهم . وهذه ملة إبراهيم التي سفه نفسه من رغب عنها ، وهذه هي الأسوة التي

(١) سورة النحل آية ٣٦ .

(٢) لفظ (فهو) من طبعة مطبعة أم القرى .

(٣) لفظ (فهو) من طبعة أم القرى .

— ٣٧٦ —



من بين يديه ومن خلفه رصداً » (١) وقال تعالى : « وعنده مفاتح الغيب لا يعلمها إلا هو ويعلم ما في البر والبحر وما تسقط من ورقة إلا يعلمها ولا حبة في ظلمات الأرض ولا رطب ولا يابس إلا في كتاب مبين » (٢) .

(الخامس) : الذي يعبد من دون الله وهو راض بالعبادة ، والدليل قوله تعالى : « ومن يقل منهم إني إله من دونه فذلك نجزيه جهنم ، كذلك نجزي الظالمين » (٣) .

واعلم أن الإنسان ما يصير مؤمناً بالله إلا بالكفر بالطاغوت ، والدليل قوله تعالى : (فمن يكفر بالطاغوت ويؤمن بالله فقد استمسك بالعروة الوثقى لا انفصام لها والله سميع عليم) (٤) . الرشد دين محمد صلى الله عليه وسلم ، والغي دين أبي جهل ، والعروة الوثقى شهادة أن لا إله إلا الله وهي متضمنة للنفي والإثبات تنفي جميع أنواع العبادة عن غير الله تعالى وتثبت جميع أنواع العبادة كلها لله وحده لا شريك له .

* * *

(١) سورة الجن الآيتان رقم ٢٦ ، ٢٧ .

(٢) سورة الأنعام آية رقم ٥٩ .

(٣) سورة الأنبياء آية رقم ٢٩ .

(٤) سورة البقرة آية رقم ٢٥٦ .

— ٣٧٨ —

Majmūʿ Muʾallafāt aṣ-Ṣayg al-ʾImām Muḥammad ibn ʿAbd al-Wahhāb. Jamiʿatʾ al-ʾImām Muḥammad ibn Suʿūd & Maktabatʾ Ibn Taymiyyah, red. Al-ʾAnṣāriyy. vol. 1, pp. 376-378.

The Imam, the Mujaddid, Muḥammad ibn ʿAbd al-Wahhāb رَحِمَهُ ٱللَّهُ *said:*

قَالَ الْإِمَامُ الْمُجَدِّدُ مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ رَحِمَهُ ٱللَّهُ:

IN THE NAME OF ALLĀH, AR-RAḤMĀN, AR-RAḤĪM

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

Know — may Allāh be merciful to you — that the first matter that Allāh made obligatory upon the children of Ādam is *disbelief in the Ṭāġūt* (*al-Kufr biṭ-Ṭāġūt*) and *belief in Allāh* (*al-ʾĪmān bil-Lāh*). And the proof is His تَعَالَى Statement:

اِعْلَمْ – رَحِمَكَ اللَّـهُ – أَنَّ أَوَّلَ مَا فَرَضَ اللَّـهُ عَلَى ابْنِ آدَمَ: الْكُفْرُ بِالطَّاغُوتِ وَالْإِيمَانُ بِاللَّـهِ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

﴿And We certainly sent into every nation a messenger (with): "Worship Allāh and avoid the ṭāġūt."﴾
Sūrat an-Naḥl 16:36

﴿وَلَقَدۡ بَعَثۡنَا فِي كُلِّ أُمَّةٖ رَّسُولًا أَنِ ٱعۡبُدُواْ ٱللَّهَ وَٱجۡتَنِبُواْ ٱلطَّٰغُوتَۖ﴾
[النحل: 36]

As for the description of *disbelief in the Ṭāġūt* (*al-Kufr biṭ-Ṭāġūt*), then it is:

فَأَمَّا صِفَةُ الْكُفْرِ بِالطَّاغُوتِ فَهُوَ:

- that you believe that the worship of other than Allāh is falsehood;
- that you leave it;
- that you hate it;
- that you declare its people[8] to be disbelievers;
- and that you have enmity against them.

- أَنْ تَعْتَقِدَ بُطْلَانَ عِبَادَةِ غَيْرِ اللَّـهِ؛
- وَتَتْرُكَهَا؛
- وَتُبْغِضَهَا؛
- وَتُكَفِّرَ أَهْلَهَا؛
- وَتُعَادِيَهُمْ.

And as for the meaning of *belief in Allāh* (*al-ʾĪmān bil-Lāh*), then it is:

وَأَمَّا مَعْنَى الْإِيمَانِ بِاللَّـهِ فَهُوَ:

- that you believe that Allāh Alone is *al-ʾIlāh*[9] and *al-Maʿbūd*[9] and no one else besides Him;
- that you make all forms of worship purely for Allāh and that you negate them for every worshipped one (*maʿbūd*) besides Him;
- that you love the people of *al-ʾIkḷāṣ*[10] and that you have *al-Walāʾ*[11] for them;
- and that you hate the people of *aş-Şirk*[12] and that you have enmity against them.

- أَنْ تَعْتَقِدَ أَنَّ اللَّـهَ هُوَ الْإِلَٰهُ الْـمَعْبُودُ وَحْدَهُ دُونَ مَنْ سِوَاهُ؛
- وَتُخْلِصَ جَمِيعَ أَنْوَاعِ الْعِبَادَةِ كُلِّهَا لِلَّـهِ وَتَنْفِيَهَا عَنْ كُلِّ مَعْبُودٍ سِوَاهُ؛
- وَتُحِبَّ أَهْلَ الْإِخْلَاصِ وَتُوَالِيَهُمْ؛
- وَتُبْغِضَ أَهْلَ الشِّرْكِ وَتُعَادِيَهُمْ.

This is the Religion of Ibrāhīm, of which the one who leaves it befools himself.[13] And this is the example that Allāh informed about in

وَهَذِهِ مِلَّةُ إِبْرَاهِيمَ الَّتِي سَفِهَ نَفْسَهُ مَنْ رَغِبَ عَنْهَا، وَهَذِهِ هِيَ الْأُسْوَةُ الَّتِي أَخْبَرَ اللَّـهُ بِهَا فِي

[8] Meaning: the people of the worship of other than Allāh, i.e. the people of aş-Şirk, the idol worshippers.

[9] *Al-ʾIlāh* means *al-Maʿbūd* (the Rightly Worshipped One; the One Who has the Right to be worshipped), so these two words have the same meaning.

[10] *Al-ʾIkḷāṣ* is that which was mentioned in the previous point: making the worship purely for Allāh Alone.

[11] *Al-Walāʾ*: loyalty, love, and support.

[12] *Aş-Şirk*: ascribing a partner to Allāh, whether in His worship, His Acts or His Names or Attributes.

[13] The author is refering tot the verse: ﴿And who turns away from the Religion of Ibrāhīm except him who

His Statement:

قَوْلِهِ:

﴾Indeed, there has been for you an excellent example in Ibrāhīm and those with him, when they said tot heir people: "Verily, we are disassociated from you and from whatever you worship besides Allāh. We declare you to be disbelievers. And there has started between us and you enmity and hatred for ever, until you believe in Allāh Alone."﴿

Sūrat' al-Mumtaḥanah 60:4

﴿قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَآءُ مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّىٰ تُؤْمِنُوا بِاللَّهِ وَحْدَهُ﴾

[الممتحنة : 4]

And *aṭ-Ṭāġūt* is general. So, whoever is worshipped besides Allāh and is pleased with this worship — whether that is someone who is worshipped (*maʿbūd*), someone who is followed (*matbūʿ*), or someone who is obeyed (*muṭāʿ*) in something other than the obedience of Allāh and His Messenger — then he is a *Ṭāġūt*. And the *Ṭawāġīt*[14] are many, and their heads are five in number:

وَالطَّاغُوتُ عَامٌّ، فَكُلُّ مَا عُبِدَ مِنْ دُونِ اللَّـهِ وَرَضِيَ بِالْعِبَادَةِ مِنْ مَعْبُودٍ أَوْ مَتْبُوعٍ أَوْ مُطَاعٍ فِي غَيْرِ طَاعَةِ اللَّـهِ وَرَسُولِهِ فَهُوَ طَاغُوتٌ. وَالطَّوَاغِيتُ كَثِيرَةٌ وَرُؤُوسُهُمْ خَمْسَةٌ:

❒ The first:

❒ الْأَوَّلُ:

The Ṣayṭān, who calls to the worship of other than Allāh. And the proof is His تَعَالَى Statement:

الشَّيْطَانُ الدَّاعِي إِلَى عِبَادَةِ غَيْرِ اللَّـهِ، والدَّلِيلُ قَوْلُهُ تَعَالَى:

﴾Did I not enjoin upon you, O children of Ādam, that you not worship the Ṣayṭān. Verily, he is to you a clear enemy. ﴿60﴾﴿

Sūrat' Yā-Sīn 36:60

﴿۞ أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَن لَّا تَعْبُدُوا الشَّيْطَانَ ۖ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٠﴾﴾

[يس : 60]

❒ The second:

❒ الثَّانِي:

The unjust *Ḥākim*[15] who changes the Laws of Allāh. And the proof is His تَعَالَى Statement:

الْحَاكِمُ الْجَائِرُ الْمُغَيِّرُ لِأَحْكَامِ اللَّـهِ تَعَالَى، وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

﴾Have you not seen those who claim to have believed in what was revealed to you and what was revealed before you? They wish to seek judgement with the Ṭāġūt, while they were commanded to disbelieve in it. And the Ṣayṭān wishes to lead them far astray. ﴿60﴾﴿

Sūrat' an-Nisā' 4:60

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَن يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَن يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴿٦٠﴾﴾ [النساء : 60]

❒ The third:

❒ الثَّالِثُ:

The one who judges by other than what Allāh has revealed. And the proof is His تَعَالَى Statement:

الَّذِي يَحْكُمُ بِغَيْرِ مَا أَنْزَلَ اللَّـهُ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

befools himself?﴿ (Sūrat' al-Baqarah 2:130).

[14] *Ṭawāġīt*: plural form of *Ṭāġūt*.

[15] *Ḥākim*: ruler, judge, and in general anybody who judges in a matter (*ḥakama*) is a *Ḥākim*.

《And whoever does not judge by what Allāh has revealed, then it is those who are the disbelievers. {44}》

Sūrat' al-Mā'idah 5:44

﴿وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ ﴿٤٤﴾﴾ [المائدة : 44]

❒ The fourth:

❒ الرَّابِعُ:

The one who claims to have knowledge of the unseen besides Allāh. And the proof is His تَعَالَى Statement:

الَّذِي يَدَّعِي عِلْمَ الْغَيْبِ مِنْ دُونِ اللَّـهِ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

《(He is) the Knower of the unseen, and He does not disclose His unseen to anyone. {26} Except to a Messenger whom He has chosen, and verily, He sends before him and behind him observers. {27}》

Sūrat' al-Jinn 72:26-27

﴿عَٰلِمُ ٱلْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِۦٓ أَحَدًا ﴿٢٦﴾ إِلَّا مَنِ ٱرْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُۥ يَسْلُكُ مِنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦ رَصَدًا ﴿٢٧﴾﴾ [الجن : 26-27]

And He تَعَالَى said:

وَقَالَ تَعَالَى:

《And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darknesses of the earth and nothing moist or dry but that it is in a clear record. {59}》

Sūrat' al-'An'ām 6:59

﴿۞ وَعِندَهُۥ مَفَاتِحُ ٱلْغَيْبِ لَا يَعْلَمُهَآ إِلَّا هُوَ ۚ وَيَعْلَمُ مَا فِى ٱلْبَرِّ وَٱلْبَحْرِ ۚ وَمَا تَسْقُطُ مِن وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِى ظُلُمَٰتِ ٱلْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِى كِتَٰبٍ مُّبِينٍ ﴿٥٩﴾﴾ [الأنعام : 59]

❒ The fifth:

❒ الْخَامِسُ:

The one who is worshipped besides Allāh while being pleased with this worship. And the proof is His تَعَالَى Statement:

الَّذِي يُعْبَدُ مِنْ دُونِ اللَّـهِ وَهُوَ رَاضٍ بِالْعِبَادَةِ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

《And whoever of them should say: "Verily, I am a worshipped one (*ilāh*) besides Him," that one We would recompense with Hell. Thus do We recompense the wrongdoers. {29}》

Sūrat' al-'Anbiyā' 21:29

﴿۞ وَمَن يَقُلْ مِنْهُمْ إِنِّىٓ إِلَٰهٌ مِّن دُونِهِۦ فَذَٰلِكَ نَجْزِيهِ جَهَنَّمَ ۚ كَذَٰلِكَ نَجْزِى ٱلظَّٰلِمِينَ ﴿٢٩﴾﴾ [الأنبياء : 29]

And know that a person does not become a believer in Allāh (*mu'min bil-Lāh*) except with *disbelief in the Ṭāġūt* (*al-Kufr biṭ-Ṭāġūt*). And the proof is His تَعَالَى Statement:

وَاعْلَمْ أَنَّ الْإِنْسَانَ مَا يَصِيرُ مُؤْمِنًا بِاللَّـهِ إِلَّا بِالْكُفْرِ بِالطَّاغُوتِ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى:

《So, whoever disbelieves in the Ṭāġūt and believes in Allāh has grasped the most trustworthy handhold that will not break. And Allāh is *Samī'* (All-Hearing), *'Alīm* (All-Knowing). {256}》

Sūrat' al-Baqarah 2:256

﴿فَمَن يَكْفُرْ بِٱلطَّٰغُوتِ وَيُؤْمِنۢ بِٱللَّهِ فَقَدِ ٱسْتَمْسَكَ بِٱلْعُرْوَةِ ٱلْوُثْقَىٰ لَا ٱنفِصَامَ لَهَا ۗ وَٱللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾﴾ [البقرة : 256]

And *ar-Ruṣd*[16] is the Religion of Muḥammad ﷺ and *al-Ġayy*[16] is the religion of Abū Jahl[17].

وَالرُّشْدُ دِينُ مُحَمَّدٍ ﷺ، وَالْغَيُّ دِينُ أَبِي جَهْلٍ،

[16] The author is referring tot the beginning of the aforementioned verse: 《There is no compulsion in religion. Verily, the Right Path (*ar-Ruṣd*) has become distinct from the wrong path (*al-Ġayy*)...》 (Sūrat' al-Baqarah 2:256).

[17] 'Amr ibn Hiṣām ibn al-Muġīrah al-Maḳzūmiyy (d. 2H), one of the heads of disbelief and enemies of the

وَالْعُرْوَةُ الْوُثْقَى: شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَهِيَ مُتَضَمِّنَةٌ لِلنَّفْيِ وَالْإِثْبَاتِ، تَنْفِي جَمِيعَ أَنْوَاعِ الْعِبَادَةِ عَنْ غَيْرِ اللَّهِ تَعَالَى وَتُثْبِتُ جَمِيعَ أَنْوَاعِ الْعِبَادَةِ كُلِّهَا لِلَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ.

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And the most trustworthy handhold (*al-ʿUrwat' al-Wuṯqā*) is the testimony that *Lā ilāha illā l-Lāh*[18], and it contains negation (*an-Nafy*) and affirmation (*al-ʾIṯbāt*): it negates all forms of worship for other than Allāh تَعَالَى, and it affirms all forms of worship for Allāh Alone, He has no partner.

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Prophet ﷺ. He carried the nickname (kunyah) Abū al-Ḥakam, until the Prophet ﷺ gave him the fitting nickname Abū Jahl (*al-ḥakam*: the judge; *jahl*: ignorance). He was killed in the Battle of Badr, in 2H.

[18] *Lā ilāha illā l-Lāh*: no rightly worshipped one except Allāh; in other words: nothing has the right to be worshipped except Allāh.